

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXV.

HARTFORD, FRIDAY, JUNE 19, 1846.

NEW SERIES. VOL. IX. NO. 15

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE, CORNER MAIN AND ASHLUM STREETS. TERMS.

Subscribers in the city, furnished by the Carrier at Two Dollars per annum. Papers sent by mail, at \$2.00, payable in advance, with a discount of twelve and a half per cent. Agents becoming responsible for six or more copies. Advertisements will be inserted on the usual terms of advertising in this city. All communications on subjects connected with the paper, should be addressed to BURR & SMITH, most paid.

From the Boston Recorder.

The Forgetful Disciple.

There are some people that are wonderfully in the way of having things slip out of their minds. And I was sorry that I found a disciple in such company. And I was specially sorry that those things it was most of all important should not slip at all, went first. His memory about some things was as strong as a steel-trap. It held such things fast, not one of them escaped; while other things went, just like water through a sieve. I cannot tell half the things he regularly forgot, but will give a few as a specimen.

1. He forgot his first love. About the last thing, it would seem, that he could forget. There was something so sweet and animating about that, that it seemed he was as likely to forget he had a head as to forget that. His first love began after a fearful tempest had shaken, and well might shattered his soul. He had had anguish of heart over his great guilt; but there came a voice sweeter than an angel's, saying,—"Live, for I have found a ransom." Then love for One he saw not, yet in whom he believed, gushed forth in the sweetest fervency. Could he ever forget it? But he did.

2. And, as a consequence, he frequently forgot prayer. Prayer is the Christian's vital breath—as needful for sustaining spiritual life as the atmosphere for sustaining natural life. But he frequently forgot it. He might as well have forgotten breathing, though I could not learn that he did. It ought to have made him as unhappy to stop praying as to stop breathing; and I looked to see if it was not so; but he looked quite comfortable, though it would not have been uncommon in him to have been sad.

3. He was quite apt, as the above account would intimate, to forget the places and meetings for prayer. He could have often reached a scene of social prayer, and not have been weary with his journey; but when one has forgotten his first love, it is wonderfully easy to forget anything that grows out of it; and so to have slips of memory concerning times and seasons of prayer, is a natural result of the sickness or death of one's first love.

4. He seemed too, to have forgotten his Christian profession. I have seen him in circumstances where it could not be that he had any remembrance at all, that he had given a most solemn public pledge that he would be blameless and harmless as one of the sons of God, and would adorn himself with whatever was lovely and of good report. I have heard such words of his, and have seen such a temper in him, at times, as to show that he and his holy profession were on opposite sides of quite a deep gulf. It was a great pity to keep things apart so, that do so certainly belong together. The holy profession and the holy life should be identified. But he forgot that.

I desire, by this article, to send that disciple word that if he keeps on being so forgetful, he is very likely to be forgotten himself.

1. It would not be strange if many people had forgotten already, that they had ever had anything to do with the kingdom of God. A disciple who drops the characteristics of religion out of his mind, is very apt to drop himself out of people's minds; certainly, people will drop him as a Christian. "We forgot that he was a disciple," they will say.

2. His forgetfulness of his Lord's interests will peril his own. The Master has done enough for him to keep in his mind his duties and obligations. He means they shall be remembered; and if he cannot cure the forgetful disciple of that wicked habit, he has sent word already that his memory will, by and by, get an impulse that will forever prevent its going to sleep again. There is a place where due care is taken of such defective disciples, and it is very important the one now under consideration should give some attention to this matter.

Two Kinds of Prayer.

When Luther first set himself against the torrent of idolatry and corruption, in the year 1517, assuming a task, to human view, as hopeless as for a man to set his shoulder to a mountain to remove it, he communicated his designs to a wise and prudent friend, who had as deep a sense of Roman corruptions as he. But that friend advised him to abandon his design, and retire to his cell and pray, *Lord, have mercy on us!* He would pray in a state of despair, unbelief, and inaction. But Luther

more effectually prayed, *Lord, have mercy on us!*—when believing the promises of God, he put forth efforts corresponding with his prayers. The one prayed and did nothing, because he believed that God could or would do nothing. The other acted and prayed, and in faith took hold of God's strength, and the work was done. He put his shoulder to the mountain, yea, to the seven hills on which Antichrist had laid his throne; and weak as he was, yet in God's strength, he made the mountains tremble; shook the foundations of the throne of the Beast, and gave him a deadly wound, from which he never has, and never will recover. When we pray that prayer, *Lord, have mercy on us*, we profess to believe, that however desperate our case may be to human view, it is not beyond the power of God, and the very prayer engages us to obedience to the commands of God, while we appeal to his power and grace.—N. E. Puritah.

From the New York Recorder.

A Chapter from the Bethel Log Book.

MR. EDITOR.—As the following communication addressed to the New York Baptist Association presents a succinct account of the manner and success of our operations the year past, I am induced by the request of a number of ministers and brethren belonging to the New York, Hudson River, and New Jersey Associations who heard it, to send it to you for publication in the New York Recorder. Yours respectfully,

Pastor of the Bap. Seamen's Bethel.

The Baptist Seamen's Bethel to the New York Baptist Association, sendeth Christian Salutation: DEAR BRETHREN.—We feel peculiar pleasure in being once more permitted to address you through our annual epistle, and meet with you by my messenger in an associated capacity.

Although we have labored under some peculiar embarrassments during the past year, and have not experienced what is generally termed a great revival of religion, we can say "The Lord hath done great things for us whereof we are glad."

It is well known by most of you that we were organized a little more than two years ago, as a missionary church for the special purpose of laboring among that numerous and important class of our fellow-men "who do business in great waters," some 70,000 of whom annually visit our great metropolis from almost every part of the world. Here we have spread before us a great and wide field of labor. And when we take into consideration that many of them are strangers and foreigners, and that not one in ten ever enters any place of worship for the first time without a special invitation, it cannot for a moment be doubted that this field is decidedly of a missionary character. Many of these men have followed the sea for years, and never entered a place of prayer in all that time, till invited to the Bethel by some of our brethren.

Permit us briefly to state the plan of our operations, and the success which the great Captain of our salvation has given us in carrying it forward.

In the several branches of labor in which we are engaged, we have endeavored to make such arrangements as to keep all hands busy, so that if any unite with us, they do not mean to work their passage, they will be glad to be set ashore at the first port, or take passage in some other craft.

Every Lord's day some of our brethren spend a little season previous to each religious service in reconnoitering the streets and boarding houses, distributing tracts, and inviting seamen to our place of worship. We have committees for different departments of labor; one for Bible distribution, whose duty it is to furnish every destitute sailor who enters our Bethel, with a Bible. Another to present them with religious books, and another to distribute tracts.—Each committee keep a record of the Bibles, books and tracts thus given, together with the names and nations of those to whom they are given, and any other matters of interest worth preserving. We have also a committee of correspondence, whose duty it is to keep up a regular communication with our sailors abroad.

In addition to these efforts on shore, all our sailor brethren are sent out as missionaries, being regularly cleared with their papers, which they are requested to show to ministers and Christians, whenever they have an opportunity. They are expected to make written reports of their labors at every convenient season during their absence, and also a verbal one at the first evening meeting after their return. These reports are deeply interesting to those of us who are bearing the burden on the shore, and many intelligent Christians from other churches, who have come into our meetings, and listened to their narratives, have stated that their faith has been strengthened, and their confidence in the precious promises of God greatly increased, while learning with what submission and courage they have cheerfully endured hardships, peril, suffering and reproach in their blessed Master's cause.

We now have between twenty and thirty of these missionaries, who in one respect at least, are unlike most others; for they

not only labor for nothing, and find themselves, but pay for the privilege by contributing freely for the support of the cause at home. In all these departments of labor, the Lord has given us success, and very much encouraged our hearts. He has blessed our efforts in bringing many under the sound of the gospel, so that notwithstanding our narrow limits, it is estimated that not far from 2,500 sailors have listened to the Word of Life in our Bethel the past year, and have gone out into every sea and ocean to reflect the influences which they have felt.

We have distributed among seamen during the year, over one hundred copies of the Bible in several languages; and about 30,000 pages of books and tracts, principally in the English, Danish, Swedish and Spanish languages, and as they are distributed with care, and to such only as desire to receive them, we have great encouragement to believe that they are read, and that the bread thus cast upon the waters, will be found "after many days." Our missionary sailors have also distributed tracts and books among their shipmates at sea and to landmen and sailors in foreign ports.

We receive frequent testimonials from those who have fallen in with them abroad, showing that they are most honorably bearing the Christian flag on the sea and on the land, and are planting the standard of Jesus and doing a work in foreign lands where a regular Protestant missionary would meet with great embarrassment and difficulty, if not with positive denial. But sailors will go on shore and no one prevents their talking and telling of Jesus, and distributing tracts and Bibles. One brother who took a large quantity of tracts and books with him on his voyage, exhausted his stock, and from Havana ordered a further supply of 2,500 pages more to be sent to him.

We have received about forty written reports from our sailor brethren, in which they have mentioned from fifteen to twenty persons who have been converted through their direct instrumentality, some of whom have united with us, others with churches in Boston, Buffalo, New Orleans and elsewhere.

One of our sailors whose conversion we mentioned last year, has become a *Home Missionary* in the State of Michigan. Having felt it his duty to make his parents a visit, who reside in that State not far from Port Huron, and finding no Christians in the vicinity, and no meeting nearer than six miles, and that only once a month by a Congregationalist minister, who visited the place from a distance, his spirit was so stirred that he fitted up a cabin, invited in the neighbors and children and there he sits week after week giving them instruction from the precious sailor's Bible, which was instrumental in bringing him to Christ for salvation; and we cannot but hope that this is the germ of another Baptist church, the keel of another light ship upon that dark black sea of infidelity.

The Lord has also blessed us with his sensible presence, and we have had a great many precious seasons in our little upper chamber, where we have often listened with delight to the verbal reports of our missionary sailors who have returned from their perilous voyages; during which some of our foreign missionaries have been visited, and their hearts cheered with their presence, and the news they have borne to them from their native land. Among others thus visited, were the beloved brother and sister Dr. Devan and wife, who were sent out to China from the church with which we are now sitting.

A little cloud of the bigness of a man's hand has also hung over us all the year; for almost every week anxious inquirers are found in our meetings, and often our ears have been saluted with the voices of young converts; a number of whom have put on Christ by baptism and united with our little band, while others have gone to their homes to cheer the hearts of their friends. The full extent of the influence exerted by our sailors who have gone abroad into all parts of the world, eternity alone will be able to unfold.

Thus, dear brethren, you see that the great Head of the church has signally set the seal of his Divine approbation upon the enterprise in which we have embarked; and his hand appears the more clearly manifest when we consider the embarrassing circumstances under which we have labored;—stowed away in an obscure upper chamber, which we have to look sharp to find ourselves, and where the atmosphere is much of the time impure and almost suffocating.

We have likewise seemed to be almost shut out from the sympathies and kindly feelings of many of the churches in New York and vicinity, and even the Associations, both the New York and Hudson River, refused or neglected to render us the little aid we craved from their mission funds. But although overlooked by some at home, the good Lord has raised us up friends abroad, and some liberal collections have been taken up for us by churches in another State; so that by the help of our unwearied mother, the *Female Bethel Union*, we have so far succeeded as not to get very deeply in debt.

From every aspect of this work in which

we survey it, it promises to become one of the most successful missionary enterprises in which God's people are engaged; and had we a suitable house in which to meet, we have no doubt that half paid and as poor as sailors generally are, we could meet all our expenses, and raise funds besides for other benevolent objects.

In this connection, we would gratefully acknowledge that one of the churches in this Association invited us to visit them, and take up a collection, and they have more recently organized a monthly concert of prayer for seamen, at which they take up a collection for their benefit. Also from the Ladies' Bethel Society in the 1st Baptist church Brooklyn, we have recently received a donation evincing that they have entered into the work with the right spirit.

We notice with great pleasure the increase of the contributions in the churches for Foreign Missions, and hope that they may annually enlarge them for every branch of Christian benevolence; but we feel constrained to say that while sending thousands and hundreds of thousands of dollars to the ends of the earth to convert the heathen whom we never saw, leaving those whom we see daily around us, many of whom are bone of our bone, and flesh of our flesh, to go down to the sea uncared for, and neglected, appears to us incompatible with Bible principles. There seems to be a deficiency, which we think must strike the mind of every sensible Christian. Just as if we could compound for the neglect of a duty at home that is palpable, and continually before us, by doing our duty to those who are afar off on the other side of the globe. Surely this ought to have been done, but not by leaving the other undone.

There is much said in this our day about primitive usages, and apostolic plans, but we believe the Bible plan of giving the Gospel to a benighted world, is to begin at Jerusalem and in the "ships of Tarshish first" send forth the bread of life to the perishing. Isa. 60: 9.

And now, dear brethren, may we not inquire in the significant language of an ancient prophet, "why should the work cease?" Shall it cease for the want of a suitable place in which to meet to carry forward our noble enterprise? If we cannot have a more commodious place, we fear that the laborers will become disheartened, and feel inclined to give it up, solely for the want of room in which to work. It is evident, too, that our present cannot last a great while to preach under such circumstances, and if he should break down, we fear it would be difficult to find another man with fortitude enough to step in and fill his place. Shall it cease for the want of funds and energy in the Baptist denomination to carry forward the noble work and fulfill the pledge that was made two years ago, (and often since repeated) when the little one was an infant in his mother's cradle? Surely such cannot be the case. When God in his providence opens a door, He gives authority and direction in his Word for entering into it, and we cannot believe that the indications of his providence in relation to this work or the very plain language of the Scriptures in regard to "the abundance of the sea" can very long be overlooked, or disregarded.

Pardon, dear brethren, pardon the length of this epistle; we could not in conscience say less, and we dare not in charity say more.

May the grace of our ascended Lord rest upon and abound towards us all, until all the redeemed among landsmen and seamen shall be safely landed on Canaan's happy shore.

Additions during the past year by baptism, 13; by letter 11, present number 80. New York, May 26, 1846.

I will show thee that which is noted in the Scripture of truth. Dan. x. 21.

What doth the Lord require of thee? Micah vi. 8.—Do good unto all men, as ye have opportunity. Gal. vi. 10.—Whatever ye would that men should do to you, do ye even so to them. Matt. vi. 12.—Be ready to distribute, willing to communicate. 1 Tim. vi. 18.—Give alms of such things as ye have. Luke xi. 41.—Honor the Lord with thy substance, and with the first-fruits of all thine increase. Prov. iii. 9.—Because the Lord thy God shall bless thee in all thine increase; and in all the works of thine hands. Deut. xvi. 15.—Lay not up for yourselves treasures upon earth, but lay up treasures in heaven. Luke vi. 19.—Sell that ye have and give alms. Luke. xii. 21.

Take heed and beware of covetousness. Luke xii. 15.—For this ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. v. 5.—So is he that layeth up treasure for himself, and is not rich toward God. Luke xii. 21.—What shall it profit a man, if he gain the whole world, and lose his own soul? Mark viii. 36.—The love of money is the root of all evil. 1 Tim. vi. 10.

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man, according as he purpo-

seth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.—Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. Deut. xvi. 17.

There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that withholdeth, shall be watered also himself. Prov. xi. 24.—The liberal deviseth liberal things. Isa. xxxii. 8.—Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and tomorrow I will give. Prov. iii. 27, 28.—Freely ye have received; freely give. Matt. x. 8.

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor. 2 Cor. viii. 9.—How he said, it is more blessed to give, than to receive. Acts xx. 35.—Let the same mind be in you which was also in Christ Jesus. Phil. ii. 5.

Thou must remember the Lord thy God; for it is he that giveth thee power to get wealth. Deut. viii. 18.—The silver is mine, and the gold is mine, saith the Lord of Hosts. Hag. ii. 8.

We brought nothing into this world, and it is certain that we can carry nothing out. 1 Tim. vi. 7. Every one of us shall give an account of himself to God. Rom. xiv. 12.

For we must all appear before the judgment seat of Christ. 2 Cor. x. 10. IF YE KNOW THESE THINGS HAPPY ARE YE IF YE DO THEM. John xiii. 17.

The Hotel Sign.

We have lately received in pamphlet form, a lecture delivered by request, before the Martha Washington Society of Woonsocket, R. I., by Rev. James M. Davis. It is quite an original and stirring appeal, based on a passage in Esther. "And who knoweth whether thou art come to the kingdom for such a time as this?" We make the following extract, and if the reader thinks that in the first part of it there is a sacrifice of euphony, he must remember that the subject in some of its aspects is quite unpolished. The author had been speaking of the false and lying names put upon tavern or hotel signs, and he asks:—

Why do they not call these houses by such names as the following: The "Widow and Orphan Manufactory." The "Bachchanalian Hotel." The "Brandy House." The "Cider and Porter House." The "Gin Sling House." The "Black-Strap Hotel." The "Materia Inu." The "New England Rum Pit." The "Arnold Hoise." The "Burr Hotel." The "Devil's Meeting House." The "Post House." The "Young Men's Slaughter House." The "Broken Heart." The "Family Oven." The "Bankrupt's Ruin." The "Apostates House." The "Backsliders Retreat." The "Infidel's Auxiliary." The "Tom Paine Restaurant." The "Investigator's Hope." The "Orphan's Tears." The "Widow's Sigh." The "Wife's Torment." The "Duellist's Refectory." The "Pugilist's Academy." The "Robber's College." The "Gambler's Retreat." The "Penitentiary Sunday School." The "Ten Pin Alley Adjunct." The "Assassin's University." Hell's Vestibule." The "Wallowing House." The "House of Despair." The "Railroad House to a Lost Eternity." These signs would tell the truth.

There is but one sign about a tavern which tells the truth; that sign is the red curtain and the closed blind of the bar-room; an emblem of the fires of hell which are there kindled, and of that darkness which is "outer," where there is weeping and wailing and gnashing of teeth, where no light may ever pierce.

These tavern signs are all the most unlighted falsehoods. The whole system of intemperance is a lie. It promises wisdom to the fool; strength to the weak, heat to the cold; happiness to the miserable; riches to the poor, youth to the aged, but it is a base lie. These taverns promise comfort and repose to man and beast; but the stench of the bar-room; its gambling and sweating; the fetid breath of those rotting around its fires; the beastly and lecherous looks of those candidates of perdition who there gambel away their all; the stable (if it is a base lie). These taverns promise comfort and repose to either man or beast.

The fool who goes to those rums pits becomes more foolish, the weak becomes weaker, the bold become colder, the aged become more infirm; the farmer loses his farm; the merchant loses his custom; the physician loses his practice; the wife loses her husband; the father loses his son; the young man loses his reputation; the manufacturer loses his factory; and the landlord and the devil get all. O, speak to your children on this subject. You must inoculate them early with temperance if you would save them. The Spartan Lawgiver made a law by which the infants of Sparta were trained for the State by their mothers, and at the age of seven years were placed in the schools of the State. These were the children who with Leonidas, a Spartan king for their commander, numbering only six thousand, stood in the twenty five pass of Thermopylae and conquered and turned back Xerxes with his two million five hundred thousand soldiers. You must begin early with your children: Explain

all these deceptions and lies of drunkenness to your children. These are the things which impress their minds. These are the objects whose images are now being engraved on the retina of their souls. The two objects which arrest the attention of your child as he walks through this village, are the steeples of its churches and its tavern signs; the former point to heaven, the latter hanging down towards hell.

Sit down by the side of your little boy, and with a slate and pencil draw a picture of a tavern sign which shall be in accordance with the truth, where cause and effect shall be grouped together. On the foreground represent a mother refusing to join the Martha Washingtonians and presenting to her child the wine cup. In another group represent his father talking politics in a bar-room with a cigar in one hand and a glass of sling in the other. In another group represent his parents both riding out on the Sabbath, going to visit their friends or to take an excursion of pleasure, while he is left to skate on the pond, or to roll his hoop, or to go into the river to swim on that sacred day. In another group represent this boy as a young man about leaving his father's house amid the kisses and tears and fond wishes of the domestic circle. In another group represent his young man in company with others on their way to the dancing assembly. In another group represent this young man as boarding at a tavern where liquor is sold, seated in the bar-room with a cigar in his mouth, listening to the discussion of politics or to the ridicule of religion which there takes place.

In another group represent this young man as going to the gambling house, and there meeting with other infernal spirits who hang about such places to catch and slaughter young men. In another group represent this young man in yonder tavern playing cards or dice. In another group represent him at the midnight hour issuing from these suburbs of hell on his way with others half intoxicated, to the house of her whose house is the way to hell going down by the chambers of death. Farther back on this awful yet truthful sign represent the family of this young man perusing with tears and sighs a letter which conveys to them the astounding intelligence of their son's fall and ruin.

Again represent this young man as paying his addresses to an interesting young lady; concealing from her unsuspecting soul the signs of his debauchery—leading her to the hygienial altar and united to her in the enduring bonds of wedlock.

Then draw the young wife sitting alone at midnight waiting in vain for her faithless husband, and weeping and lamenting the day that she ever left the paternal roof for such a mass of corruption, deception and death.

Farther in the back ground of such a sign draw the picture of a poor-house and its wretched inmates, with a wise town council ciphering out the difference between the expenses of a poor-house and the income of licenses to sell liquor. Farther back still, draw another picture of the funeral of the drunkard, and of his heart broken family.

Back of this final scene draw a group of twelve characters. 1. A lawyer pleading for the license law. 2. A roter; voting for select men who will license to sell intoxicating drinks. 3. A distiller. 4. A wholesale liquor dealer. 5. A retailer of dry goods and groceries of an excellent quality, with a back room to accommodate the drunkards. 6. A tavern keeper standing and bowing and smiling in his bar, while his family are riding out in a splendid coach with the drunkard's earnings on their backs. 7. Back of all these, in the darkest part of the picture, let there be drawn a physician, who shall be continually mingling this poison with his medicines under various names; and a land-holder who leases his property to the drunkard makers. 8. Just back of this, draw a picture of an orthodox church and minister admitting moderate drinkers to their communion, and refusing to discipline a drinking teacup and tavern keeper. 9. Just back of this draw an infidel calculating among the young men the Boston Investigator and Tom Paine's works.—10. Just back of this, draw the manufacturer and retailer of tobacco and novels; and obscene books and pictures. 11. Back of this, draw a meeting house with an infidel in the pulpit preaching the doctrine of no free agency, no sin, no accountability, no atonement, no new birth, no Holy Spirit, no judgment day, no hell. 12. Back of him draw the pale atheist, proclaiming there is no God, no resurrection, no hereafter.

There you have a tavern sign which does not lie. There you group like with like; cause and effect. On such a tavern sign your children might look without any danger to their morals. You must engrave on the inmost souls of your offspring the truth on this whole subject.

THE SAVIOR'S PRAYERS.—He sought solitude; he shrank from observation; in fact almost the only enjoyment which he seemed really to love, was his lonely ramble at midnight for rest and prayer. He spent whole nights thus, we are told. And it is not

D FIRE INSURANCE COMPANY.—
North side of State House Square, between
and Eagle Tavern.—This Institution, of the
kind in the State, having been established
years. It is incorporated with a Capital
of \$100,000, which is invested in safe
securities, and is insured in the most
liberal manner. It insures Public Buildings,
Warehouses, Furniture, Books, and personal
property, from loss or damage by fire, on
any will adjust and pay all its losses with
promptitude, and thus endeavor to retain
the patronage of the public.
Persons wishing to insure their property, who reside
in the United States, where this Company
may apply by mail directly to the Sec-
retary. Proposals shall receive immediate
consideration.

Directors of the Company are:
Terry, J. Morgan,
J. Goodwin,
J. P. Brace,
G. L. Bousell.
ELPHALET TERRY, President.
G. L. Bousell, Secretary.
1845.

INSURANCE COMPANY.—
Capital \$100,000 dollars, office No. 8,
Buildings, north of the State House, Hart-
ford, Conn.—This Institution, of the
kind in the State, having been established
years. It is incorporated with a Capital
of \$100,000, which is invested in safe
securities, and is insured in the most
liberal manner. It insures Public Buildings,
Warehouses, Furniture, Books, and personal
property, from loss or damage by fire, on
any will adjust and pay all its losses with
promptitude, and thus endeavor to retain
the patronage of the public.
Persons wishing to insure their property, who reside
in the United States, where this Company
may apply by mail directly to the Sec-
retary. Proposals shall receive immediate
consideration.

Directors of the Company are:
Terry, J. Morgan,
J. Goodwin,
J. P. Brace,
G. L. Bousell.
ELPHALET TERRY, President.
G. L. Bousell, Secretary.
1845.

INSURANCE COMPANY.—
Capital \$100,000 dollars, office No. 8,
Buildings, north of the State House, Hart-
ford, Conn.—This Institution, of the
kind in the State, having been established
years. It is incorporated with a Capital
of \$100,000, which is invested in safe
securities, and is insured in the most
liberal manner. It insures Public Buildings,
Warehouses, Furniture, Books, and personal
property, from loss or damage by fire, on
any will adjust and pay all its losses with
promptitude, and thus endeavor to retain
the patronage of the public.
Persons wishing to insure their property, who reside
in the United States, where this Company
may apply by mail directly to the Sec-
retary. Proposals shall receive immediate
consideration.

Directors of the Company are:
Terry, J. Morgan,
J. Goodwin,
J. P. Brace,
G. L. Bousell.
ELPHALET TERRY, President.
G. L. Bousell, Secretary.
1845.

INSURANCE COMPANY.—
Capital \$100,000 dollars, office No. 8,
Buildings, north of the State House, Hart-
ford, Conn.—This Institution, of the
kind in the State, having been established
years. It is incorporated with a Capital
of \$100,000, which is invested in safe
securities, and is insured in the most
liberal manner. It insures Public Buildings,
Warehouses, Furniture, Books, and personal
property, from loss or damage by fire, on
any will adjust and pay all its losses with
promptitude, and thus endeavor to retain
the patronage of the public.
Persons wishing to insure their property, who reside
in the United States, where this Company
may apply by mail directly to the Sec-
retary. Proposals shall receive immediate
consideration.

Directors of the Company are:
Terry, J. Morgan,
J. Goodwin,
J. P. Brace,
G. L. Bousell.
ELPHALET TERRY, President.
G. L. Bousell, Secretary.
1845.

INSURANCE COMPANY.—
Capital \$100,000 dollars, office No. 8,
Buildings, north of the State House, Hart-
ford, Conn.—This Institution, of the
kind in the State, having been established
years. It is incorporated with a Capital
of \$100,000, which is invested in safe
securities, and is insured in the most
liberal manner. It insures Public Buildings,
Warehouses, Furniture, Books, and personal
property, from loss or damage by fire, on
any will adjust and pay all its losses with
promptitude, and thus endeavor to retain
the patronage of the public.
Persons wishing to insure their property, who reside
in the United States, where this Company
may apply by mail directly to the Sec-
retary. Proposals shall receive immediate
consideration.

Directors of the Company are:
Terry, J. Morgan,
J. Goodwin,
J. P. Brace,
G. L. Bousell.
ELPHALET TERRY, President.
G. L. Bousell, Secretary.
1845.

INSURANCE COMPANY.—
Capital \$100,000 dollars, office No. 8,
Buildings, north of the State House, Hart-
ford, Conn.—This Institution, of the
kind in the State, having been established
years. It is incorporated with a Capital
of \$100,000, which is invested in safe
securities, and is insured in the most
liberal manner. It insures Public Buildings,
Warehouses, Furniture, Books, and personal
property, from loss or damage by fire, on
any will adjust and pay all its losses with
promptitude, and thus endeavor to retain
the patronage of the public.
Persons wishing to insure their property, who reside
in the United States, where this Company
may apply by mail directly to the Sec-
retary. Proposals shall receive immediate
consideration.

Directors of the Company are:
Terry, J. Morgan,
J. Goodwin,
J. P. Brace,
G. L. Bousell.
ELPHALET TERRY, President.
G. L. Bousell, Secretary.
1845.

INSURANCE COMPANY.—
Capital \$100,000 dollars, office No. 8,
Buildings, north of the State House, Hart-
ford, Conn.—This Institution, of the
kind in the State, having been established
years. It is incorporated with a Capital
of \$100,000, which is invested in safe
securities, and is insured in the most
liberal manner. It insures Public Buildings,
Warehouses, Furniture, Books, and personal
property, from loss or damage by fire, on
any will adjust and pay all its losses with
promptitude, and thus endeavor to retain
the patronage of the public.
Persons wishing to insure their property, who reside
in the United States, where this Company
may apply by mail directly to the Sec-
retary. Proposals shall receive immediate
consideration.

Directors of the Company are:
Terry, J. Morgan,
J. Goodwin,
J. P. Brace,
G. L. Bousell.
ELPHALET TERRY, President.
G. L. Bousell, Secretary.
1845.

INSURANCE COMPANY.—
Capital \$100,000 dollars, office No. 8,
Buildings, north of the State House, Hart-
ford, Conn.—This Institution, of the
kind in the State, having been established
years. It is incorporated with a Capital
of \$100,000, which is invested in safe
securities, and is insured in the most
liberal manner. It insures Public Buildings,
Warehouses, Furniture, Books, and personal
property, from loss or damage by fire, on
any will adjust and pay all its losses with
promptitude, and thus endeavor to retain
the patronage of the public.
Persons wishing to insure their property, who reside
in the United States, where this Company
may apply by mail directly to the Sec-
retary. Proposals shall receive immediate
consideration.

Directors of the Company are:
Terry, J. Morgan,
J. Goodwin,
J. P. Brace,
G. L. Bousell.
ELPHALET TERRY, President.
G. L. Bousell, Secretary.
1845.

INSURANCE COMPANY.—
Capital \$100,000 dollars, office No. 8,
Buildings, north of the State House, Hart-
ford, Conn.—This Institution, of the
kind in the State, having been established
years. It is incorporated with a Capital
of \$100,000, which is invested in safe
securities, and is insured in the most
liberal manner. It insures Public Buildings,
Warehouses, Furniture, Books, and personal
property, from loss or damage by fire, on
any will adjust and pay all its losses with
promptitude, and thus endeavor to retain
the patronage of the public.
Persons wishing to insure their property, who reside
in the United States, where this Company
may apply by mail directly to the Sec-
retary. Proposals shall receive immediate
consideration.

Directors of the Company are:
Terry, J. Morgan,
J. Goodwin,
J. P. Brace,
G. L. Bousell.
ELPHALET TERRY, President.
G. L. Bousell, Secretary.
1845.

considering that after the heated crowds and the day, he should have been able to enjoy the cool and balmy air, the refreshing stillness, and all the beauties and glories of midnight, to find there happy communion with his Father, and to gather fresh strength for the labors and trials that yet remained.

Christian Secretary.

HARTFORD, FRIDAY, JUNE 19.

State Convention.

Our State Convention, which held its session last week, is a sort of multifarious body, consisting of delegates from the churches from Auxiliary, Missionary and Educational Societies, and designed to promote the general well being of the churches. It is pleasant, however, once a year to greet our brethren from different parts of the State, and together contemplate the great and ever widening fields of Christian benevolence. The only thing we have to regret, is a slight want of order and decorum, a disposition to spend time upon trifles, and an occasional manifestation of a restless, impatient spirit. But take it all in all our late session was an interesting and profitable one. Some of the devotional exercises were exceedingly interesting; the discourse by brother A. G. Palmer was of a high order, the ordination and designation of brother Jencks was solemn and affecting, and the closing up of the session was delightful. It was good to be there; and we hope the impressions there produced will be permanent in their effects.

Our brethren are aware that brother Jencks, from the church in New Milford, in this State, is designated to the Chinese department or our mission in Siam. The services of his ordination were conducted by brother Jones, Swan, John Peck, Solomon Peck, and others. The services were preceded by a paper on foreign missions, by brother Turnbull, of which the following is an extract. The introductory prayer was offered by Rev. J. S. Swan.

The demand for laborers in some particular fields, where openings for Christianity have been made, and little churches formed from among the heathen, are pressing and even painfully imperative. The whole empire of China, with a population of 300,000,000, and complete religious toleration, is open to the occupancy of all Christian denominations. Our own missionaries have found there an open and effectual door. God has smiled upon their incipient efforts, and given them promise of abundant success. But reinforcements are needed to occupy some of the more important posts, to sustain the hands of single laborers in vast and promising fields, and to assist in laying broad and comprehensive plans for future action. The Karens, as all allow, with the Khammes and even the Assamese, numbering several millions, are a people prepared for the Lord. "The six men for Arracan," one of the most promising fields in the world, have not yet been found. Ethiopia is stretching out her hands unto God and his church. Siam, with her crowded population, is waiting for the salvation of the Lord. Four new missionaries, in addition to the one already appointed, are absolutely necessary to save what has been already accomplished during the last fifteen years, not to speak of the necessity of enlarging the field of our operations. Burmah, too, must be occupied. Imperial Ava is again to listen to the teachings of Christ. It will not do to permit the land of such early promise, and so long bedewed by the tears of sainted missionaries, to lie desolate. We must take possession of it for Christ, should it cost the blood of martyrs. Such is the solemn decision of the missionaries themselves.

Never was there a time, except perhaps at the dawn of the Reformation, when Europe presented such an inviting field for the preaching of the pure Word and the establishment of apostolic churches. A corrupt and formal church fails to meet the wants of the age. Even infidels and philosophers are yearning for a purer faith. Burning hearts are casting off the chains of priestcraft, and panting for the freedom of Christ. Deep and fearful changes are heaving, like volcanic fires, beneath the thin crust of an artificial state of society. A somewhat blind and irregular, but glorious movement, has commenced, and thousands rally to the battle cry of Reform. All Germany pants for freedom. France is restless and unsatisfied. Above all, God has raised up noble spirits, particularly in Germany, full of faith and of the Holy Ghost, to proclaim a new gospel and a spiritual church, having one Lord, one faith, and one baptism; and a hundred little churches have, within a few years, sprung up all along the banks of the Elbe and of the Rhine, in the kingdoms of Hanover, Prussia, Saxony and Wurtemberg, in the cities of Hamburg, Berlin and Stuttgart,—as it were, spiritual light-houses, gleaming at remote intervals, from the shores of the German Ocean to the base of the Alpine hills.

Our circumstances at home are also peculiar, and impose upon us an urgent necessity to redouble our efforts in the cause of Foreign Missions. The work of sustaining and reinforcing our existing missionary stations now devolves almost exclusively upon the northern churches. Our debt is happily paid off; a number of new missionaries have offered themselves for the foreign field. Our organizations have been completed, and our prospects are bright and cheering; and now it only remains that all advance strongly, steadily and unitedly—with the wide world before us, and heaven for our help.—Our very success, however, augments the necessity for enlarged operations, and increased liberality. To meet this glorious exigency, we need most of all a sense of individual responsibility, system in the securing and collecting funds, the spirit of cordial co-operation with one another, and the constancy, energy and perseverance of a truly spiritual and Christian movement. Faith, and prayer, humility and love, good sense, and "patient continuance in well doing," will eventually transform the world. If our organizations are not perfect, let us make them so; or, if this cannot, at present, be done, let us yet sustain them, and accomplish such results as we can reach, by the means within our power; for it is better by far to convey the broad life to the perishing heathen by a poorly constructed and slow sailing vessel, than to let them lie of starvation.

Our missionaries are specially called to the work of sacrifice. Some of them speak of the necessity of jeopardizing their lives, as martyrs, in the high places of the field. Many of them feel that they have the sentence of death in themselves. They

are often cast down and sorely tried. Their health fails, and an early tomb lies before them. The graves of their loved companions, too early lost, are scattered over the shores of heathenism. They ask us, with tears, to appoint their successors before they die. They tell us the heathen are hungering, are perishing for the bread of life; and this must be conveyed to them, if necessary, by a large expenditure of treasure and blood. Christ, our adorable Saviour, gave himself a sacrifice for us all; and in every age his cause has been carried forward by suffering and trial. Shall we then allow us to be exempted from sacrifice? Shall we sit down in inglorious ease, and give only what we can spare without inconvenience, while the heathen are sinking by millions to perdition? Ah, brethren, have we not, in this matter, a work to perform not yet attempted, not yet even dreamed of by the Christian church? Solenn and startling is the cry from heathendom, and not only from heathendom but from heaven, which rings in our ear. O let us hear it; let us meet the sublime exigency of the case; and present such an offering on the altar of charity as may be worthy of the name of a sacrifice for Christ.

Brother Jones, of Siam, preached the introductory sermon from the words, "Without God and without hope in the world," and took the position that one half of the human family, numbering from 4 to 5 hundred millions, were literally without God and without hope in the world. Buddhism, he said, is the religion of Siam, Cochinchina, Gambia, Burmah, Ceylon and China, and is a system of Atheism. It has no supreme God—no true worship—no hope of immortality. Its leading principle is that of transmigration of souls. According to its merit or demerit, the soul is supposed to pass through infinite changes, and its highest point of attainment is *Buddh*, that is to say, a state of utter unconsciousness, in fact extinction. There have been several Buddhas. The first and greatest *Buddh* of course has passed away. As these heathen have no God, so they have no prayer. Their worship does not deserve the name. They ask nothing, expect nothing. We speak of their devotions, but they are a mere form. On behalf therefore, of these perishing millions, brother Jones made a final and affecting appeal to his brethren of the churches.

Rev. John Peck offered the ordaining prayer, which was one of the most simple, solemn, appropriate and affecting prayers we ever listened to.—Rev. Solomon Peck, Secretary of the Am. Bap. Miss. Union, gave the charge, or the instructions of the Executive Committee; and it was one of his happiest efforts. It was simple and clear, affectionate and solemn. Brother Jones, as was suitable, offered the right hand of fellowship, and Rev. Dwight Ives concluded the services by prayer.—The singing of the South Baptist choir was exceedingly sweet and appropriate.

The most important measure of the Convention had reference to the employment of two missionaries, to labor among the feeble churches in the State, and the determination to raise during the ensuing year the sum of at least \$1500 for domestic missions. We trust this will be realized. Indeed we feel confident that it will, from the spirit manifested by the brethren.

We ought here to say a word respecting the anniversary of the Education Society. It was found that our funds were low, and our condition depressing. We have interesting beneficiaries, but they have not been adequately sustained. A determination however was formed to do better in future.—Rev. E. Cushman, who was elected Secretary, was authorized to visit the churches on the subject; and we take this opportunity of commending him to their affectionate respect and cooperation, as a brother beloved in the Lord, and well adapted to usefulness in this particular sphere. We hope every church during the present year will take a collection for ministerial education, and forward it in good season to J. W. Dimock, Treasurer.

The closing up of the Convention was exceedingly interesting, harmonious and delightful. Several of the brethren referred to their individual Christian experience, in an affecting manner. All hearts were blended by common sympathies; and while many tears were shed, all felt that the place was "none other than the house of God and the very Gate of Heaven."

During the Convention, reports and resolutions were adopted in favor of Foreign Missions, Home and Domestic Missions, the Am. and For. Bible Society, ministerial education, the Am. Baptist Publication Society, and the Am. Tract Society.

Discussion on Slavery.

At the Triennial Meeting of the General Assembly of the Presbyterian Church (New School) a debate on slavery occupied a pretty large share of their time. There were all sorts of opinions advocated by the numerous speakers, some of whom were slave-holders and some ultra abolitionists and between these two extremes almost every grade of opinion which the subject will admit of. The discussion appears to have been conducted in a kind spirit, if the reports in the Evangelist convey an accurate idea of the feeling manifested there.—Nearly every member participated in the debate.—The following resolutions, presented by Dr. Duffield were finally adopted by a vote of 97 to 27.

1. The system of slavery, as it exists in the United States, viewed either in the laws of the several States which sanction it, or in its actual operation and results in society, is intrinsically unrighteous and oppressive, and is opposed to the prescriptions of the law of God, to the spirit and precepts of the gospel, and to the best interests of humanity. 2. The testimony of the General Assembly from A. D. 1757 to A. D. 1815 inclusive, has condemned it, and it remains still the recorded testimony of the Presbyterian Church of these United States against it, from which we do not recede. 3. We cannot, therefore, withhold the expression of our deep regret that slavery should be continued and countenanced by any of the members of our churches; and we do earnestly exhort both them and the churches among whom it exists, to use all means in their power to put it away from them.—Its perpetuation among them cannot fail to be regarded by multitudes influenced by their example as sanctioning the system portrayed in, and maintained by, the statutes of the several slaveholding States wherein they dwell. Nor can any mere mitigation of its severity, prompted by the humanity and Christian feeling of any who continue to hold their fellow-men in such bondage, be regarded either as a testimony against the system, or as in the least degree changing its essential character. 4. But while we believe that many evils incident to the system, render it important and obligatory to hasten its abolition, yet would we not undertake to determine the degree of moral turpitude on the part of individuals involved. This will doubtless be found to vary in the sight of God, according to the degree of light and other circumstances pertaining to each. In view of all the embarrassments and obstacles in the way of emancipation interpreted by the statutes of the slaveholding States, and by the social influence affecting the views and conduct of those involved in it, we cannot pronounce a judgment of general and promiscuous condemnations, implying that destitution of Christian principle

and feeling which should exclude from the table of the Lord, all who should stand in the legal relation of masters to slaves, or justify us in withholding our ecclesiastical and Christian fellowship from them. We rather sympathize with and would seek to succor them in their embarrassments, believing that separation and secession from the churches and their members, are not the methods God approves and sanctions for the reformation of his church.

5. While, therefore, we feel bound to bear our testimony against slavery, and to exhort our beloved brethren to remove it from them as speedily as possible, by all appropriate and available means, we do at the same time condemn all divisive and schismatical measures tending to destroy the unity and disturb the peace of our church, and deprecate the spirit of denunciation and inflicting severities, which would cast from the fold those whom we are rather bound, by the spirit of the gospel, and the obligations of our covenant, to instruct, to counsel, to exhort, and thus to lead in the ways of God; and toward whom, even though they may err, to exercise forbearance and brotherly love.

6. As a court of our Lord Jesus Christ, we possess no legislative authority; and as the General Assembly of the Presbyterian church, we possess no judicial authority. Therefore, we do not intend to pronounce any of our members, or any of our churches, or any of our brethren, to be in a state of excommunication, or to be in a state of schism, or to be in a state of heresy, or to be in a state of unbelief, or to be in a state of infidelity, or to be in a state of apostasy, or to be in a state of rebellion, or to be in a state of treason, or to be in a state of crime, or to be in a state of sin, or to be in a state of guilt, or to be in a state of condemnation, or to be in a state of punishment, or to be in a state of reprobation, or to be in a state of perdition, or to be in a state of damnation, or to be in a state of hell, or to be in a state of fire, or to be in a state of torment, or to be in a state of anguish, or to be in a state of sorrow, or to be in a state of grief, or to be in a state of despair, or to be in a state of hopelessness, or to be in a state of helplessness, or to be in a state of weakness, or to be in a state of poverty, or to be in a state of sickness, or to be in a state of death, or to be in a state of resurrection, or to be in a state of judgment, or to be in a state of reward, or to be in a state of punishment, or to be in a state of glory, or to be in a state of honor, or to be in a state of power, or to be in a state of dominion, or to be in a state of majesty, or to be in a state of grandeur, or to be in a state of splendor, or to be in a state of magnificence, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness, or to be in a state of eminence, or to be in a state of pre-eminence, or to be in a state of superiority, or to be in a state of excellence, or to be in a state of perfection, or to be in a state of completeness, or to be in a state of fullness, or to be in a state of abundance, or to be in a state of richness, or to be in a state of opulence, or to be in a state of magnificence, or to be in a state of grandeur, or to be in a state of sublimity, or to be in a state of loftiness, or to be in a state of exaltedness,

